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854 The baby's first
[852] thin hair is sometimes clipped off and tied in cloth in little bundles which
[827] are swung from the hoop. This is so that the hair will grow thick; if
these were thrown away the hair would not grow. When the end of the
[846] umbilical cord drops off, it is similarly wrapped and hung on the hoop.
[732] If it is lost or thrown away the child will grow up idiotic. When at last
856 the child can walk, the dry cord is ground to a powder which is smeared
longitudinally around his body from head to crotch and up the back to
the head. This is done so that the cord will not be lost, i.e., it is returned
to his body so that he will always have it. Mothers object somewhat to
[531] selling these articles with the cradle. The ornamentation of the cradle
does not differ for boy or girl.

262 The parents of infants must exercise a number of precautions. The
853 new mother must eat only corn soup in order to have a free flow of milk.
Corn or bean mush is far too mealy. Similarly salt will dry up the flow;
for salt on the ground makes it hard. And if her husband eats meat the
woman will be harmed just as though she had partaken. Although
262 mountain lion flesh is sometimes eaten, it cannot be eaten or even touched
[753] by those who have babes in arms, for the latter will pine, their eyes sink
in, their bellies ache, and diarrhoea ensues. This also applies to the flesh
of a deer slain by a mountain lion. The parents of crawling children do
[856] not kill snakes for fear that the child will resemble the snake, i.e., not be
strong enough to walk at the proper time. Infants are not permitted to
[753] eat salt; it would cause white sores on the tongue.

854 No special prayers are offered for the growth of a child, nor is any
reason assigned for the growing process, it is so "just because the child
suckles and eats." A fretful nursing infant is given an adult's finger to
suck. Weaning is begun when the child can walk a few steps unsupported;
862 when it runs alone, the process is ended. During this period the child is
given a little of everything others eat (and it includes a vast array of
indigestible foods!) for there are no special foods for weaning.

NAMES

551 Havasupai names are freely used in address or reference: they have
no special emotional or religious significance. They are even told to
strangers without much hesitation. This seems to be a corollary both of
their insignificant character, for they are mostly nicknames or meaning-
less words, and of their being labels casually given by others rather than
names assumed. Undoubtedly this common use of names accounts in
[601] part for the imperfect usage of relationship terms, to which I have re-
ferred. They do not like to name the dead, relatives or others, but their

863 and her hands spreading his thighs somewhat. His legs are extended horizontally to prevent soiling them. At first, the mother tries to guess when the baby is ready to excrete, or, if he begins to do so, she quickly takes him outside and holds him in the proper position. This is repeated until the baby learns the desired behavior. One informant stated that a child can be trained by the age of 18 months to ask his mother to take him to the toilet area, and that he will go alone when he is two years old, but observation indicates that training is seldom accomplished this soon. One boy of two and one-half years was taken out by his sister, a year older than he, who would remove his pants and wait to put them back on. If a child soils himself after he is old enough to ask for help, he may be spanked lightly, but more often he is verbally admonished not to repeat the act. The child is taught to cover his feces with loose dirt to keep the toilet area clean. During the training period, children of both sexes usually are permitted to go without pants, but a girl's dress is long enough to cover her. Exposure of the genitals by either sex is largely ignored until the child is six or seven years old. Boys and girls up to this age go together to the toilet area and use it without subterfuge.

Weaning

862 Weaning is accomplished even more gently than toilet training. A baby is expected to wean himself when he can masticate solid foods. If he seems reluctant to give up the breast, pinyon pitch or pepper may be put on the nipples. If this doesn't discourage an infant, nursing is permitted to continue until he stops of his own accord. However, a nursing child, as he grows older, will be teased or shamed by the mother. This is done verbally and in a mild manner. Children, especially in former times, might not be weaned before they were three or four years of age.

Talking

869 A child is encouraged in learning to talk by urging him to repeat words or sounds he doesn't pronounce correctly. "Baby talk" is not used by adults.

Hair Cutting

302 The hair formerly was uncut until the baby was two or three years old, when both boys and girls received a hair cut. Until scissors were obtained, an obsidian blade was used. After this cutting, the hair was allowed to grow long. Today, children of both sexes wear the usual American hair styles from infancy.

Names and Naming

551 Names are always bestowed without ceremony, and a person may have two or more, one of them sometimes being a formal name, said by the Havasupai to have no significance, and the other names having a humorous connotation. If a person had a formal name, it was usually given to him by his parents, his grandparents, or another relative. The humorous names could be given to a man or woman at any time by anyone. However, the